

BIBLE SOCIETY RECORD



A CATASTROPHE IN JAPAN

RECORD readers will want to help meet the losses described on page 144

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From the Great Southwest

By the Rev. J. J. Morgan, Secretary, Southwestern Agency

Agency Secretary Morgan's field includes the four states of Texas, Oklahoma, Louisiana, and Arkansas, where there are large and varied possibilities of service. In this article a number of recent accomplishments in the distribution of the Scriptures are interestingly related.

THE thing that impresses us most about our field is the bigness of it. It is nearly 1,200 miles by rail from New Orleans on the east to El Paso on the far west, and it is almost as far from our northern boundary to Brownsville, Texas, our southern extremity. When one makes his way across the Texas plains, and through some of our 100,000-acre ranches, the natural question arises, "Where do all your Bibles go?" But we have something else in our field besides "ranchos." We have a population estimated at twelve million.

New Orleans claims nearly a half million; while Dallas, Houston, and San Antonio are fast approaching the 300,000 mark. (I dare not say which city is ahead in the race, but it is safe to say that all three cities will very soon reach this goal.) Then come the smaller cities, boasting of twenty-five, fifty, one hundred, and two hundred thousand population—all of them centers of rich farm sections, rapidly developing in every way. Add in our mountains, the Mississippi Valley land, mining districts, oil fields, winter garden irrigated vegetable and fruit farms along the Rio Grande, and our Gulf coast with its deep water ports, one of them second only to New York in exports, and you have the picture of our field, every bit of it alive with people who need the Book. And therein lies the real bigness of our field—not in its acres, nor its wealth of oil, but in its people. They need the Book!

Scriptures Distributed in 34 Languages in 1928

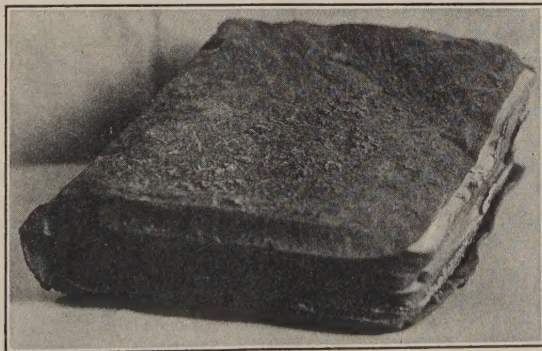
Our greatest concern is for those who speak a foreign tongue, and to whom, for the most part, the Bible is an unknown book. In this

group we include 1,000,000 Mexicans, 100,000 Indians, 240,000 French, 50,000 Italians, 40,000 Slavs, and many others in smaller numbers. It is gratifying to know that, in the course of our regular work, we actually distributed during the year Scriptures in 34 languages. They are as follows:

Arabic	Dutch	Norwegian
Armenian	English	Pangasinan
Bulgarian	Esperanto	Polish
Cherokee	French	Portuguese
Chinese:	German	Roumanian
Canton Coll.	Greek	Russian
Mandarin	Hebrew	Ruthenian
Wenli	Hungarian	Samogitian
Choctaw	Italian	Slovak
Czechoslovakian	Japanese	Spanish
Danish	Latin	Swedish
	Muskogee	Syriac, Ancient

30,000 Volumes Go to Mexicans

The tide of Mexican immigration is swelling to unknown proportions. Ignorant, poverty-stricken, disheartened Mexicans are pouring into the Southwest in such numbers, that they become a serious problem both to church and state. They are migratory in their habits, moving first into the northern and eastern sections of our Agency to harvest the cotton crop, and then back again to their favorite "little Mexicos" in southwest Texas, to harvest the truck and



ONE PHASE OF SERVICE

To replace Bibles such as this one, found submerged in mud during the Mississippi flood, was one of the recent obligations of the Southwestern Agency.

fruit crops during the winter season. They are only beginning to go to school. They are only beginning to make homes in one place long enough to think of educating their children; and yet they like to go to church and are always eager to hear the Word and to read it. Our little penny Gospels in Spanish have proved untold blessings, "silent missionaries," frequently resulting in the establishment of missions at the various points of concentration;

and when the Mexican becomes established in some Protestant church, he wants more than just this portion, more than the "crumb"; he wants the whole Bible, and will save his pennies to buy an attractive copy bound in leather or morocco.

The 1928 Flood Campaign

The outstanding feature of our 1928 service was the effort to minister to flood sufferers in the Mississippi Valley. The 50,000 Gospels distributed in 1927 when the flood was at its height, was what might be called a "first aid." It was when these disheartened, impoverished people turned back to their devastated homes and villages, that we went to work systematically in an effort to place Bibles in every home and church where copies of the Book had been lost or destroyed by water and mud.

Such an undertaking overwhelmed us! Our Agency appropriation could not possibly meet the emergency, and we appealed to Headquarters. The generous, ready response that came from the officials at the old-fashioned, red brick Bible House at Astor Place, New York City, saved the day.

A special edition of a small family Bible was prepared and promptly shipped to our Dallas depository, to be donated outright in homes where such a book was needed. For Sunday schools and children other books were given. This distribution of Scriptures came like manna from heaven to the spiritually starved, discouraged people.

The total distribution during our entire campaign among flood sufferers was as follows: 2,003 Bibles, 7,141 Testaments, and 35,170 portions.

Broadcast Scriptures

With a growing conviction as to the value of the radio as a means of spreading the "good news" of salvation, we secured the cooperation of the Brotherhood Classes of the city in a program of reading the Scriptures outlined for January and February in the "Daily Bible Reading Campaign," each class being responsible for one week.

The suggestion met with ready response, and the plan proved a great success. There was

only one difficulty—and that was that there were not enough weeks to go round. Only nine of the Brotherhood Classes could take part. The job was done, and done well, by leading business laymen of the city.

Approximately 40,000 penny Gospels were distributed in this way, and we are led to believe that many who were listening in caught the idea and carried it out in their own centers.

Little Penny Gospels Start a Sunday School

A mechanic for the Aurora Club, Aurora, Illinois, last summer spent his vacation in Westville, Oklahoma. During this "idle" time (as he calls it), he conducted services out in the country every Sunday.

We will let him tell us how he started a mission among some young Indians:

"I learned that there were no services at all at Oak Hill, and decided to take a trip out there. Held services every night for a few weeks, visited among the Indians, and gave out Gospels wherever I went. Am enclosing a picture of the Sunday-school class that still meets every Sunday with growing interest and attention. Of course, they are having no preaching service, but many come as far as five miles to Sunday school to get a Gospel ('little Bible,' they call them).

"Before I left, I found that many claimed to have read every word in the 'little Bibles.' To these I gave a Testament."

Our friend is not a reverend, and yet he has been made assistant pastor in the Methodist Episcopal Church in Aurora, is an active member of the "Fisherman Club" in Cicero, Illinois, and is on the Gospel team of the Y. M. C. A. of Aurora. Our hat is off to him for telling us how to spend a vacation!

What One Woman Did with Her Bible

A good woman in Arkansas tells us the following story as to how she started a Bible Class, and what was accomplished thereby. We quote from her letter:

"I live near a sawmill, a stave factory, a spoke factory, and a hardwood factory. Great crowds of men pass my house every day, and I did long to read to them out of my Bible and tell them about my dear Lord. God marvelously opened the way.



GOSPEL DISTRIBUTION AMONG THE COLORED PEOPLE OF NEW ORLEANS

"One man named 'Anthon Scott' did some work for me, and I had a chance to talk to him about reading the Bible. He became anxious to do so, and agreed to come certain nights in the week for Bible study. He knew little of practical religion, but he studied hard, and we talked much about doing mission work. One night, he said to me: 'Would you care if I get some other fellows to come for Bible study?' I said, 'No; bring all the fellows you want to bring.'

"In a few weeks, I had twenty-two men crowded into my little dining room. And then their wives came, and the room was too small! I hired a carpenter. Had a screen room built, just outside my house, where the Class could meet. A large number enrolled, and they rejoiced greatly in their knowledge of God's Word.

"I impressed upon them the fact that their Christian joy should be shared with others, so many surrounding communities were wonderfully blessed of God. Last year we sold and donated 200 Bibles, 175 Testaments, and 300 other religious books. My men became evangelists of the Word, visiting on Sundays the various Sunday schools throughout the country."

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The Bible Its Own Evangelist

In a recent issue of the Santa Barbara Daily News there appeared the following striking commentary on the awakening power of the Bible. Lovers of Scripture will take satisfaction in reading how an instructor in a boys' school changed his whole philosophy of life through diligent Bible study.

SOME years ago a young man of fine ability, teaching in a metropolitan boarding school for boys, insisted on being excused from conducting the morning prayers in chapel, and when urged to give a satisfactory reason why he should not do so, answered that, though a church member, he was not a Christian and believed neither in the Bible nor in Christ. The Bible, he said, was not an inspired volume, and he concluded a number of scornful statements about it with the words, "It is contrary to all reason in the prominence it gives to the impossible supernatural."

The next morning at the opening of the day's duties the head master announced: "The ten members of the senior class who are studying Greek, and our six teachers will spend one hour each week in a study of miracles recorded in the Greek New Testament, and one hour in the history of the Hebrew people as given in

Bibles for Prisoners

There is blessed satisfaction in giving Bibles to prisoners when we know that the books are properly distributed and prayerfully, intelligently taught. The following letter from Chaplain H. S. Johns is very gratifying, since it indicates that these conditions prevail in the religious work at the Louisiana State penitentiary.

I quote Chaplain Johns:—

"I beg to tender you my thanks in behalf of the prisoners for the very generous donation of Bibles and Testaments which you so kindly sent for use in this institution this year. You have been sending a good donation every year, but this, in view of the reports to you, you DOUBLED it! I assure you the Bible is always in demand among men and women prisoners here. I take them out to the camps and farms, and in the Good Roads camps, as well as use them for Bible study in our daily contact with prisoners. In fact, I have more requests for Bibles than I can supply, but by using discretion in their distribution, I have enough. I give to those who will take care of the Book, and read it.

"May God bless you, and the great American Bible Society."

the Books of Exodus, Numbers, and Deuteronomy. The new master will be the conductor of each of these classes."

The young man was highly indignant at the assignment, feeling that it was a direct result of the conversation of the day before; but he was a man of character and took up the work conscientiously. Then, slowly but surely, as the months went by, his whole attitude was changed, so that at the end of the year he gladdened the hearts of his loved ones by leading family worship, entering heartily into the work of the church and Sunday school, teaching a Bible Class in the 'Y', and looking forward with enthusiastic expectations to studying for the ministry.

"A change," said the head master, "caused by nothing except his study of the Scriptures. Before that, he had not read or studied for himself. He had only heard other men talk."

A Professor in India Speaks

By Mr. J. L. Goheen, Principal of Sangli Industrial and Agricultural College, Sangli, India

Principal Goheen has written for the RECORD the following interesting narrative of the spontaneous testimony to the charm and significance of the Scriptures given by a native of India, who is an esteemed professor of English in Willingdon College. Although the distribution of the Scriptures in India is conducted by the British and Foreign Bible Society, readers of the RECORD and friends of the American Bible Society will rejoice to read this Indian professor's evaluation of the Scriptures to whose circulation all Bible Societies in every land are dedicated.

AN altogether unexpected testimony to the power of Jesus Christ was recently given by two prominent and thoughtful Hindus in the town of Sangli, India. It happened that an influential Hindu lawyer of Bombay, who is also editor of a well-known weekly paper published in the vernacular, the name of which literally translated means "Horsewhip," was lecturing down country. He was concerned about the lack of cooperation that existed among his countrymen, so that the burden of his lectures had to do with a plea for a better understanding, in order that, when they presented their claim for self-government, the "powers that be" might see that they were united and were cooperating to merit home rule.

One of the American missionaries at Sangli happened to meet this Mr. — and had a pleasant little chat with him. Suddenly it occurred to him to suggest that, when Mr. — came to Sangli to deliver his lecture, he would ask him to speak in the Christian church. This church is located in the heart of the bazaar, and in making this suggestion, the missionary pointed out that probably a very good audience would be present to hear the lecture. Mr. — thanked the missionary, and replied: "Since you have asked me to speak in your church, I will be happy to do so, and I would like to talk on the subject, 'What Christianity has done for India.'" The missionary was taken aback with surprise, but told Mr. — that he would announce the lecture and would arrange for a good hearing.

It is the custom in the East to have some one act as presiding officer at such a gathering; one who not only introduces the speaker, but at the close makes a suitable summary of the address. Since a liberal-minded Hindu was to make the address, it seemed only fitting that a non-Christian, who would be acceptable to those likely to come, be asked to act as presiding officer. After considering several possible men, it was decided to approach the professor of English in the local non-Christian college, Willingdon College. The lecture was to be given in English, for there are any number of English-speaking students, officers and business men in the town, and this professor is not only popular among them all, but also has a re-

markably good use of the English language. He was approached and replied to the effect that "if Mr. — is to lecture, I will consider it an honor to preside."

The lecture was well advertised, and when the hour came the church was packed with an audience of old and young, practically all non-Christian; for those in charge had urged it on the Christians in town to stay away, so that there might be plenty of room for the others. There were only about a half dozen such present, but not less than 250 non-Christians. Mr. — was introduced, and almost at once plunged into the subject of his lecture. Being a lawyer, he went on to say that he considered that, "in the history of the world, there were just three great law-givers. First of all there was Moses, who codified a set of laws that tremendously influenced the world. Next there was Mohammed, who, for his time and the people with whom he dealt, codified laws that guided them and that part of the world in which great numbers of his followers today are found." "Finally," he said, "there was our own great law-giver, Manu, and he too gave laws that have tremendously influenced the life of all India.

"However, great as these three noted law-givers were, I consider that not one of them was able to bring any life to the law until Jesus Christ came and brought life to the law. Now, how does that concern us? Well, we happen to be under the British Government, and much as we may disapprove of many of its acts, we must admit that we have had a greater sense of security and justice than we have ever known before. Because that government has been influenced by the principles of Jesus Christ. Had he not come, this would not have been true. And so it is to Jesus Christ that we owe this sense of peace, security, and justice, and it is only proper that we acknowledge our debt to him."

Prof. — made the concluding remarks. He thanked the learned lecturer for his unusual and interesting lecture. "But," he said, "if he will pardon me, I think that he has touched only the edges of this great subject, and I would like to make a few additional remarks. In the first place I consider myself an unbap-

tized Christian." On hearing this statement there was quite a noise in the back of the room; for his students thought that he was showing himself disloyal to his own religion, as well as unpatriotic, and they began to make quite a racket. Prof. — held up his hands and said, "Young men, I think I have something you ought to hear, and I beg of you to bear with me for a few moments. After I am through, you may do what you please." The young men sat silent, although such a statement, coming from one whom they had never suspected to be sympathetic with Christianity, was enough to cause no little excitement.

Prof. — continuing said: "We in this audience pride ourselves on our education. Do we know to whom it is due? If we look into the history of education in this land, we will find that it was the Christian missionary, inspired by the teachings of Jesus Christ, who laid the foundations for the kind of education we now enjoy. Carey, Duff, Miller, Foreman, and Newton, and others like them, followed in the footsteps of their great teacher, and thus it is to Jesus Christ that we owe what we now enjoy.

"Next, we are tremendously concerned about the kind of homes we are going to have—whether we will be happy in them. We are concerned about the kind of companions we are going to have in those homes. Some of us are already married, and there probably is not much hope for our young wives receiving any education. But those of us not married do wonder about those future companions of ours, whether they can appreciate us and whether we will be able to appreciate them. And if we think of the uplift of women in this land, we must admit that it is the Christian missionaries, inspired by the One who taught that woman was of equal value with man, who first began to give our women an education and a place in society, and we have but recently begun to copy them. It is to Jesus Christ that we owe this.

"Again, whenever we hear the words 'home rule' our blood tingles within us, and we long for the day when such a rule will be ours. Yet, when we stop to ask ourselves if we are ready for it, we realize that there are many things within our society that would prove to be great handicaps to such a rule. For example, here is this great mass of some 60,000,000 untouchables, those who are beneath the pale of caste, human beings whose lot is often worse than that of the domestic animals we keep. And it would be true of us as expressed by that English proverb that 'a chain is just as strong as its weakest link.' These outcastes would pull us

down and become such a drag, that the progress of 'home rule' would be tremendously handicapped. Who is it that is giving these human beings a chance? It is the Christian missionary, inspired by the love of Jesus Christ, who is lifting them up and making men and women of character out of them, and but recently we have begun to imitate their methods of helping them. To Jesus Christ must the tribute be paid!

"I challenge anyone in this audience to claim a better knowledge of our sacred books than I have. As a small lad my father taught me Sanskrit and saw to it that I was deeply steeped in the teachings of those scriptures. Then when it came time for me to go to college, he sent me to a Christian college, because it was the best one in that part of the country. On leaving he warned me that I would have to study the English Bible, but he said that I should do that simply for the literature, not for its teachings. I faithfully promised my father that I would do that. But when I began to study the Bible, I soon realized that, out of justice to myself, I would have to break that promise; for I could not learn the literature without understanding the meaning of the words I was studying. I was becoming just like a parrot.

"So the more I studied the English Bible, the more deeply did I become impressed with the teachings of Jesus Christ. I know that in our sacred books there are the teachings of love, of justice, of human brotherhood, of sympathy and good will; but you will find on any one page of the New Testament as much as you will find on all those pages put together, for the New Testament is saturated with the teachings of Jesus Christ. My advice to you, young men, would be to go home tonight and study your English Bibles."

Instead of there being any confusion at the close of this meeting, the audience went out quietly and thoughtfully. Many young and older men are now coming to the missionary homes to ask about the Bible and to read over portions of it with those whom they find there. Sangli, a Brahmin stronghold, is today more friendly and receptive than ever it was. Unquestionably this testimony of those two strong men has had a great deal to do with this. This is but a sample of the way that the Good Seed is sprouting and taking root in India. What the harvest will be, no one can foretell; but we do know that it is high time that prayers be offered the Lord of the harvest that he may send laborers to come to India and help gather it.

A Severe Loss by Fire in Tokyo

LATE at night, on July 4, a disastrous fire broke out in Tokyo in the plant of the Seiko Printing Company, printers of the Scriptures for the Japan Agency of the American Bible Society. In spite of the efforts of the Tokyo Fire Department the plant was reduced to ashes, burned timber, and ruined machinery. In the flames were destroyed a considerable amount of the Society's printed Japanese Scriptures and—what was worse—all of the Agency's printing plates and "shells" except for a few maps.

The loss in Scriptures was 9,108 unbound Bibles, 36,448 unbound and 11,600 bound Testaments, and 132,600 portions valued, with some paper and binding materials, at within a few yen of \$8,000. Bystanders and firemen were able to save several cases of Bibles and Testaments. Fortunately the stocks in the Society's Bible House on the Ginza are sufficient to meet many of the requirements for the early autumn. Emergency measures have been taken, however, to secure the needed 250,000 two-sen Gospels which are being widely used in an intensive rural campaign by all the Society's colporteurs.

The more serious loss in plates and shells included plates for one whole Bible, for six varieties of Testaments, and for eighteen different Gospels and other portions. Particularly distressing was the loss of nearly 1,000 pages of freshly set type for the "nine-point" type reference Bible, a loss in itself of nearly \$2,000. It will cost the Society over \$9,400 to replace these. The loss would have been much larger had it not been that the British and Foreign Bible Society's Agency in Kobe has identical sets of some of these plates, which can thus be reproduced by their courtesy without new typesetting. The total losses of approximately \$17,500 are offset by insurance of \$6,800, leaving a net loss of \$10,700. To fail to meet this would be to give a serious setback to the steadily increasing circulation of the Scriptures in Japan, where the hearts of men and women are being opened to the message of the Book

of Books with new impressiveness. The colporteurs must not be called away from their rural campaign and discharged. Churches and missions and missionaries must be able to have the Scriptures promptly for their work. The Society solicits the help of readers of the RECORD in meeting this emergency.

The misfortune of the Japan Agency is particularly distressing, as the replacement of the severe losses incurred in the great earthquake of September, 1923, was almost completed. The spirit of the staff manifested at that time appears in this crisis again to be courageous and forward-looking. Mr. Karl E. Aurell, the



PRINTED SHEETS DESTROYED IN THE JAPANESE FIRE

Agency Secretary, had left just two weeks before on his furlough; but Mr. T. Tanaka, the Japanese manager, with the aid of Mr. George E. Aurell, has taken hold of the problem with clear-sightedness and vigor. Dr. Carleton Lacy, Secretary of the China Agency, visited the Japan Agency on his way back from furlough to his post in Shanghai, and wrote back to New York:

It was a most happy surprise to me to find how rapidly and completely our Agency has gotten under way after this second disaster. They are certainly to be congratulated, especially with the Agency Secretary away. I could detect nothing but the finest spirit and optimism, and really feel that the Society is to be congratulated in the work that Mr. Aurell has done and in the quality of leadership being displayed by Mr. Tanaka in this emergency.

Dr. Lacy also writes:

The printer is beginning to work again immediately

in other quarters. Having been through the earthquake and learned how to recommence, he is losing no time in getting under way and is already prepared to do both printing and binding as well as beginning the work of typesetting and platemaking.

This printing firm is a Christian organization managed by one of the staff of the Fukuin

Company in Yokohama, which was the Society's printer at the time of the earthquake and which was ruined in that disaster. The Seiko Company has the Society's sympathy, for its losses in this fire were also considerable, and will cripple it for some time.

• • •

A New Version for a Numerous Tribe

By the Rev. J. A. Persson

The June issue of the RECORD contained an account of some of the translation problems met by the Rev. J. A. Persson, a missionary of the Methodist Episcopal Church, in translating the New Testament in the Tswa language. This article tells of the desire for the new translation and of the history of its completion. Part of the story from the June issue is repeated in order that Mr. Persson's task may be read in its entirety. The pictures were graciously supplied by the Board of Foreign Missions of the Methodist Episcopal Church.

BETWEEN the Sabi and the Limpopo rivers in Portuguese East Africa lies a territory about two hundred by two hundred and fifty miles in extent, largely inhabited by the Tswa-speaking tribe of the Bantu race. Two other tribes live in the same area; the Tonga of Inhambane, and the Lenge (or Chopi) along the coast south of Inhambane. The Tswa are the most numerous of the three, their numbers being about half a million, or three times as many as the other two combined.

The Mission of the Methodist Episcopal Church has been at work in this territory since 1890, when one of the missionaries of the American Board applied to Bishop Taylor to take over the work at Inhambane as the American Board had decided to retire from that field. The missionary thus accepted by the Methodist Board was the Rev. E. H. Richards, D.D., a man well known to the Bible Society by making the entire Bible available in the Tswa language and the New Testament in Tonga. Dr. Richards retired from active service at Inhambane in 1908, but the version of the Scriptures he gave to the Tswa people has been in use ever since.

For a number of years the missionaries on the field, as well as the native workers, have desired a revision of the New Testament. A



REV. J. A. PERSSON

number of errors were found in the translation being used such as are bound to occur in any first translation, especially when there are no capable native workers to help in getting the native idiom. Though sadly understaffed, the 1922 Conference of the Methodist Mission in Portuguese East Africa decided to appoint a committee to revise the New Testament. The following were appointed: The Rev. Tizora M. Navess, Aroni S. Mukombo, and the writer. Both the native brethren have been in the employ of the mission for a number of years and have had considerable experience in translation work. Other missions were invited to appoint members on the committee, but for various reasons they were unable to do so. Thus the entire work fell on the committee mentioned.

The committee began its work in 1923, but, as each of the members had other duties in the mission, it was found necessary to meet for short sessions only, each member preparing portions for the coming session while at home attending to other work. The completion of the translation was thus delayed; but in 1927 it was ready to be submitted to an intermission committee for criticism and suggestions. It should be stated that from the beginning it was found that a revision of the former translation would not meet the need; thus an entirely new translation was decided upon, though the committee was greatly helped by the former version. In the rendering of the original the committee was fortunate in having access to translations in three European languages, besides seven African dialects. Thus we were afforded a wealth of suggestions, and our efforts have been greatly commended by native ministers and evangelists who have read the translation now published.

When attempting the rendering of words which have been brought into our language by

our religion, one is often faced with the facts that there are no native synonyms, because the idea is foreign to the native mind. We have not been able to find a truly native name for God in the language of the Tswa people. The word now used, *Nungungulu*, really means the Great-great, but having been employed for forty years by the Christian community, it has been invested with the sanctity and reverence Christians in other lands accord the name of our Heavenly Father. For "holy" we are still using a word meaning "white," but long usage makes it unnecessary to explain the difference between white and holy. No Tswa person



TSWA CHILDREN
Crowded but not unhappy

makes the mistake of thinking of the Holy Spirit as being white. In the old translation "Redeemer" was rendered by a word meaning "to set free" or "to untie." A better understanding of native customs has enabled us to

change this, and a word is used meaning to redeem a prisoner taken in war. A number of such instances might be quoted.

But if the language is poor in words expressing moral and spiritual values, it is very rich in words relating to the things of everyday life. It has more than thirty words to express what we mean by the single word "cut." The Tswa people can by one word describe things for which we require a dozen or more. He has eight or ten words for "grass," each showing a different stage in the growth of the grass, or denoting whether it is green or dry. On the other hand, there are things of common occurrence in other countries which cannot be expressed in Tswa. The soil of the country is sandy, and there is no stony ground. Thus it was difficult to render Matthew 13:5, where it tells of the seed which fell upon the rocky places. The native preacher taking that as his text will have to spend considerable time explaining what is meant.

Before submitting this new translation to the American Bible Society, it was examined by a committee appointed by the Methodist Episcopal Mission and that of the Free Methodist Church of North America. Being a new translation, it was decided to have a trial edition printed of 10,000 copies, so as to give the committee and others more time for a closer examination than was possible to give the manuscript. This edition is expected to last four to five years, during which time any errors will be found and rectified before a permanent version is decided upon.

Greek Meets Greek

(From the Central Agency's annual report)

ONE interesting instance of volunteer work is that of a converted Greek in a southern city, who is intensely interested in the conversion of his fellow Greeks. We will let him tell his own story: "The Greeks have never had a chance to hear the plan of the gospel. They know the priest who comes to this country to cut the wool off the sheep and clothe himself, but does not feed the sheep. I was in this country fifteen years before anyone invited me to Sunday school or church. A man came to my place and bought forty dollars worth of candy, and I asked him what he was going to do with it, and he then invited me to their Christmas entertainment. I went, because I thought may-

be I could sell some more candy. I had been invited to saloons, but never to a church. Now that I am a Christian, my heart goes out for those people who never had an opportunity. Ninety percent of the Greek priests in this country can not read or write or understand the English language; and the Greeks born in this country can not understand Greek. The only hope of reaching them is to teach them the Bible in English. There are 500,000 Greeks in this country." This man has established a mission for his people in his city, he says, and we have been supplying him with the Scriptures for this purpose. We are only too glad to lend a hand.

Carrying the Bible by Air

The adventurous voyage of the Graf Zeppelin centers attention once again upon the possibilities of aviation. This story about Jack Miner sending Bible messages by air in an extraordinary way indicates how varied are the ways by which the message of Scripture can be carried. We are indebted to the Youth's Companion for this narrative:

ONE of the finest and wariest of all wild birds is the Canada goose. Early in spring these fine, big birds fly away north to the Arctic regions, where they make their homes. Late in the fall they come back and fly south as far as the Gulf of Florida. Every year they travel thousands of miles.

But there is a man in Canada who has learned how to make friends even with the wild geese. His name is Jack Miner. He came from Ohio, and he lives at Kingsville, Ontario. Uncle Jack—he likes to have the boys and girls call him ‘uncle’—began by putting out food for seven wild geese which settled on a big pond near his home. It was not very long before those seven wild geese learned to trust him. They flew away south for the winter, but next spring they all came back to the pond.

It was several years before any more geese were bold enough to join the little flock. Then one spring there were eleven, and the next spring twenty-four, and the next spring four hundred! And now the wild geese come in great flocks, so that it takes thousands of bushels of corn to feed them!

Uncle Jack caught some of the geese and put little tags of metal on their legs so that he would know them when they came back. ‘Box 48, Kingsville, Ont.’ was stamped on the tags. Hunters who shot a goose would know how far the bird had flown.

One day a Salvation Army lass sold Uncle

Jack a calendar. There were Bible texts on it—one for every day in the year. Then, one starry night, as he heard the wild geese going overhead on their flight to the far North, Mr. Miner thought how splendid it would be to make them his messengers by stamping a Bible text on every tag. So now, every spring Uncle Jack catches hundreds of the wild geese, and when he lets them go every one of them carries a verse of Scripture on the inside of its little metal band.

He has a small pond close to his house, and at one end of the pond is a sort of big wire cage with one side open. Hundreds of geese swim into the cage to feed. Then the side is closed, and very gently he drives them into a smaller cage where he can pick them up and take them to the tagging-room. There the tags are put on their legs, and soon they are free to start on their long journey north.

Many a lonely hunter or trapper who has shot a goose for his dinner must have been surprised to find a metal tag on the bird's leg. If he should look at it very closely, he would find the Bible message. Perhaps the hunter had no Bible to read, but he would not forget the little text that came to him out of the air.

So the wild geese are really missionaries. They go into the far places where there are no churches and no preachers, and carry God's Word to men who would not hear it in any other way.

. . .

The Ministry of the Colporteur

THE Eastern Agency rejoices in the faithful ministry rendered by the Rev. D. H. Findlay who, with his headquarters in Rochester, New York, carries on an effective service in Scripture distribution. Among his experiences he relates the following:

“While on the car, one day, I sold one of our best Bibles to the conductor for a present to his mother. The other day, while I was coming home from a hard yet precious day, who should grasp me by the arm but my friend, the conductor, in his civilian clothes. Of course, I did not recognize him at first. Then he said to me, ‘Mr. Findlay, do you remember the Bible you gave me for a present to my mother? Well,’ he said, with quivering lips,

‘I have just laid her away. The day before she died, she called me to her bedside, and, taking my hand, she said to me, “George you have been a good son to me; but the day you brought that beautiful Bible home to me was the crowning day of all that you had done before. I am going to leave you soon now; but, before I go, I want you to take with you my Bible, and to promise me to read it prayerfully is my last request from you.” Do you know, Mr. Findlay, there is not enough money in all the banks of the city to buy that Bible from me today. God knows she was a good mother to me.’

“Mr. Willis Reid is not only a Presbyterian elder and one of Rochester's well-known business men and Christian workers, but is one who,

years ago, got a vision of what the American Bible Society was trying to do for the whole world in the spreading of the gospel. For the past years he himself has been scattering the Word of God all over the country. This year 1928 has been his banner year, when I have supplied him with two thousand five hundred Gospels of St. John at his own expense. Wherever his business calls him, he never forgets the King's business. He has always a supply of Gospels with him for free distribution on the street car, on the train, and in the hotels where he is to stay during his business trip; he has always on hand the Bread of Life. I remember last spring he and his dear wife went down to South Carolina for a visit. As soon as he got there, he saw the need for the gospel there also, and wrote to me to send him 500 Gospels at once, as he was lonely without them. I ordered them from headquarters in New York, and they were sent immediately to him. Oh, that we had more men and women of the church today who had this vision, who could see the real need for the Word of God as the colporteur sees it every day.

"In one of our leading bakery stores in Rochester, while the people call for their loaves of bread and buns for daily use, they are accustomed now to have handed to them by the master baker himself a little Gospel of St. John. It was one of these little Gospels given to the baker himself over a year ago that brought him to Christ. 'Now,' he says, 'I cannot preach or teach yet, Brother Findlay, but I can work for Him who has done so much for me.' He has given away over six hundred Gospels in

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, SEPTEMBER, 1929

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

this way during the past year, and who knows what the increase shall be? Only my Father knows."

Mr. Findlay also sends this quotation from a letter from one to whom he had loaned a Bible:

"God put it into your mind to hand me that book. A young lady, who is my niece by marriage, whose training along religious lines has been sadly neglected, was afflicted with some slight touch of the white plague, and the doctor said she must return to Los Angeles. The time came for her departure. I got the Book and presented it to her. I can never forget the look which lighted up her young face. It was the first Bible she had ever owned. Back in the city of Los Angeles, she now has the privilege of reading the Book. Alone, with no one to comfort her or talk to her, except the light-hearted souls who surround her, she has recourse to the Word as never before. It surely was worth while, and if you had not insisted on my taking it along, she would still be longing for that something of which she knew naught. It is just another case of God using you to further the extent of his kingdom."

Notes and Comments

THE April financial statement which would ordinarily have appeared in the July issue of the RECORD was inadvertently omitted. It is included in this issue together with a similar statement for July.

WE are in receipt of a copy of "The Bible among Men," a collection of sermons by Dr. John H. Ritson, secretary of the British and Foreign Bible Society. We find ourselves impressed with the multitude of ways in which a thoughtful preacher can express the varied and measureless service to mankind of the Great Book.

CRITICS of the Bible would do well to note a comment of Mark Twain referred to in a recent number of the *Christian Advocate*. In referring to the Bible, Mark Twain asserted

that what he did not understand in the Bible was not the thing that worried him. What did worry him were the things he did understand.

A CORRESPONDENT in New York State writes:

I pray the Lord to bless the work you are doing in helping the soul that is lost and away from God. Bless God for the tract John 3:16. This tract brought me to Christ.

The tract our correspondent refers to is a little folder showing translations of John 3:16 in many languages, prepared not as an evangelistic tract but to illustrate the Society's work. The seed takes root!

WITHIN a few days after the appearance of the August RECORD, so many requests came pouring into the office asking for the Continental currency offered for sale, that the supply was quickly exhausted. An enthusiastic col-

lector from Michigan sent a télégram asking that one of the bills be held for him. Unfortunately, his request and many others could not be granted. It will be remembered that this Continental money was sent to the Society by one of its friends to be disposed of and the proceeds to be placed in the Society's general fund. A substantial sum was realized.

A FRIEND of the Society living in Illinois, in sending his annual contribution, related the following interesting fact:

In 1863, at the darkest period of the Civil War, the American Bible Society was seeking Life Memberships costing \$30 and payable in ten years. My father took a Life Membership, signing up for ten years; but unfortunately the Lord called him on April 4, 1864, and he left a widow with six children,—the youngest a girl three weeks old,—and an indebtedness of \$3,000 on a 170-acre farm paying 12% interest. It was hard for mother in those days to meet this \$3 per year on my father's Life Membership in the American Bible Society and take care of the many other obligations, and she at first was unable to meet the annual dues; but she did at last by paying it in full.

DR. MORGAN, whose interesting article, "From the Great Southwest," appears in this issue, also has written of the valuable work conducted by the woman who is the superintendent of the Union Gospel Mission in Dallas. She became interested in some Mexicans who were working on the street in front of her mission. These men were working in this block for several days, and alert to her opportunity to "throw out the life line," Mrs. Moore invited them to attend the services of the mission.

Some of the men accepted the invitation, and among them a young Mexican called "Joe." As was Mrs. Moore's custom, Joe was given one of the A. B. S. penny Gospels, which he laboriously read from time to time until convicted of his sins, though he was reluctant to confess, and give his heart to Jesus.

One day, when "Joe" was in a manhole directly in front of the mission, Mrs. Moore leaned over and, with a smile on her face and a prayer in her heart, said: "What about it, Joe?" The young fellow looked up at her,

and, suddenly brightening, said: "Yes, I'll take He'em right now."

A FINE contribution of \$36.54 was received from the "Catechism Class" of the Westminister Presbyterian Church of Minneapolis, Minn., accompanied by this explanation:

They are given a Bible for committing the Catechism, and each succeeding class in the last few years has been making a contribution for Bible distribution. I enclose the names of this class. These children range in age from ten to thirteen years and it was only by very special sacrificial efforts that they raised the money.

FROM a newspaper clipping bureau was received a clipping in early July taken out of a St. Joseph, Missouri, newspaper, stating, "The Bible is the only book found in 234 out of 831 rural homes in Cullman County, Alabama," according to a survey made by the rural teachers of the county under the direction of the superintendent of education.

MISS JENNIE BARON, of Johnstown, Pa., has called attention to an interesting fact. In the "North American Reader," published in 1831 and studied by her father, ninety-five years ago, Lesson 186 consisted of an excerpt from an eloquent address at an anniversary meeting on the American Bible Society and the Bible.

A CLIPPING of several months standing has been received with a significant item. It records an interview with the librarian of the Mott Haven branch library, New York City, telling how books disappear from the library.

When asked as to what sort of book is more liable to go astray than others, Mrs. Bull said that, as strange as it may seem, the Bible is one of the most consistently missing volumes.

FROM an annuitant in Portland, Oregon, has come this testimony:

As a small bondholder in an iron and steel concern which went under, we keenly felt the loss of interest. In our trouble we naturally turn to Bible Bonds, where all elements of doubt are removed. We have had no worry or doubt in dealing with your Society so far. This, together with a small investment, makes our income just a trifle better than before.

CASH RECEIPTS IN APRIL, 1929

LEGACIES	
Avery, Ellen, late of Lowell, Mass.	\$2,628 63
Barber, Geo. E., late of Winchester, N. H.	1,017 71
Coolidge, Thomas B., late of Woburn, Mass.	6,208 20
Cross, Mary P., late of Elizabeth, N. J.	3,000 00
Edwards, Emma, late of McAllen, Texas.	15,000 00
Holland, Henrietta E., late of Westfield, Mass.	1,300 00
Klaver, Louisa, late of Bloomington, Ill.	894 18
Murphy, A. B., late of Knoxville, Tenn.	100 00
Osgood, Mary R., late of Norwich, Conn.	3,000 00
	<u>\$33,148 72</u>

MARY C. WALKER FUND	
Amount received.	\$102,304 76

ANNUITY GIFTS	
Amount received during the month.	\$60,360 00

AUXILIARY SOCIETIES	
	Received on Donation Book Account
Alabama Bible Society.	\$ 113 76
Buffalo City and Erie Co., N. Y.	646 25
Kanawha Co., W. Va.	1 10
Mass. Bible Society.	\$4,000 00
Rome, N. Y., Welsh Bible Society.	10 46
St. Louis, Mo.	618 16
Utica and Vicinity, N. Y.	14 22
	<u>\$1,703 95</u>

Received on Donation Account.	\$4,000 00
	<u>\$5,703 95</u>

HOME AGENCIES	
Atlantic.	\$3,129 62
Central.	1,870 92
Colored People of U. S.	989 06
Eastern.	2,742 85
National Capital.	374 05
Northwestern.	3,190 78
Pacific.	2,602 42
South Atlantic.	1,945 73
Southwestern.	1,517 10
Western.	1,080 89
	<u>\$19,443 42</u>

From Home Agencies and Included in Home Agencies Receipts	
Donations from Auxiliary Bible Societies:	
Pennsylvania.	\$ 76 85
Young Men's Bible Society of Allegheny Co., Pa.	100 00
Gifts from Churches.	360 12
Gifts from Individuals.	344 41

RETURNS FROM SCRIPTURES DONATED	
Salvation Army.	\$ 7 50
Hilton Baptist Church.	1 00
Board of National Missions, Pres. Church, U. S. A.	21 77
J. H. Gillespie.	5 35
Hattie McCormick.	08
	<u>\$35 70</u>

RECAPITULATION	
Legacies.	\$ 33,148 72
Mary C. Walker Fund.	102,304 76

Annuity Gifts.	\$60,360 00
Auxiliary Societies on Donation Account.	4,000 00
Auxiliary Societies on Book Account.	1,703 95
Home Agencies.	19,443 42
Returns from Scriptures Donated.	35 70
	<u>\$220,996 55</u>

MISCELLANEOUS	
Annuity Accounts Invested.	\$ 50 00
Annuity Department.	270 52
Bible House Rentals.	11,288 79
Bible Society Record.	10 34
Funds for Transmission.	268 67
Gifts for Distribution to the Blind: Churches, \$30; Individuals, \$595.11	625 11
Income from Available Investments.	583 02
Available Investments.	461 76
Manufacturing Credits.	57 45
Gifts from Churches.	28,200 33
Gifts from Individuals.	14,406 50
Diffusion of Information.	2 36
Special Annuity Income and Expense.	678 25
Appeals.	20 97
Income from Legacies and Gifts, Trust Funds.	575 16
Scriptures to the Blind.	06
Blind Fund.	1 32
Maryland Bible Society for Pekin Bible House	1,000 72
General Salaries and Expense.	25 84
Charlesanna L. Huston Legacy Fund.	1,511 93
The Trade.	2,212 22
	<u>\$ 62,251 32</u>

\$283,247 87

CASH STATEMENT FOR APRIL, 1929

GENERAL CASH STATEMENT	
RECEIPTS	DISBURSEMENTS
Balance from March, 1929.	Bills of Exchange.
Gifts from Auxiliaries.	General Salaries and Expenses.
Auxiliaries.	Treasurer's Office—Salaries and Expenses.
Trade.	Bible House Expenses.
Scriptures to the Blind.	Appeals.
Manufacturing Credits.	Diffusion of Information.
Annuity Account.	Annuity Department.
Bible House Rentals.	Bible Society Record.
Gifts for Distribution to Blind.	Cash Reserved for Publication Department
Gifts from Churches.	Home Agencies.
Gifts from Individuals.	Foreign Agencies.
Bible Society Record.	Funds Received for Transmission.
Maryland Bible Society (Pekin Bible House)	United States Trust Co.—Available Invest-
Available Investments.	ments.
Huston Legacy Fund.	Huston Legacy Fund.
Mary C. Walker Fund.	United States Trust Co.—Annuity Account
Funds Received for Transmission.	Blind Fund.
Special Annuity Income and Expense Account.	Special Annuity Income and Expense Account.
Blind Fund.	Miscellaneous Home.
Annuity Account Invested.	Miscellaneous Foreign.
Home Agencies.	Church Budget Costs.
General—Salaries and Expenses.	Legacy Expenses.
Appeals.	Library.
Diffusion of Information.	Income from Legacies and Gifts—Trust
Income from Legacies and Gifts—Trust Funds.	Funds.
Annuity Department.	Income from Available Investments.
Incomes from Available Investment.	Legacies.
Legacies.	Translation and Revision.
Returns from Scriptures Donated.	Balance to May, 1929.
<u>\$321,401 63</u>	<u>\$321,401 63</u>

PUBLICATION DEPARTMENT CASH STATEMENT	
Balance from March, 1929.	Publication Department.
Transferred from General Cash.	Balance to May, 1929.
<u>\$54,726 39</u>	<u>\$54,726 39</u>
Total Cash Balance.	\$144,081 63

CASH RECEIPTS IN JULY, 1929

LEGACIES

Borden, Wm. Whiting, late of Chicago, Ill.....	\$2,585 00
Schrader, John A., late of Philadelphia, Pa.....	500 00
Wellman, Helen M., late of Burlington, Vt.....	930 11
Whyte, Sarah L., late of Covington, N. J.....	4,000 00
	<u>\$8,015 11</u>

HOME AGENCIES

Atlantic	\$2,992 22
Central	1,645 59
Eastern	1,908 42
National Capital	355 80
Northwestern	3,397 93
Pacific	2,360 90
South Atlantic.....	1,122 53
Southwestern.....	2,341 67
Western	839 15
	<u>\$16,964 21</u>

Auxiliary Societies on Donation Account.....	\$ 268 35
Auxiliary Societies on Book Account	244 44
Home Agencies	16,964 21
Returns from Scriptures Donated	1,019 69
	<u>\$68,421 80</u>

ANNUITY GIFTS

Amount received during month	<u>\$41,910 00</u>
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AUXILIARY SOCIETIES

	Received on Donation Book Account	
	Account	\$48 60
Alabama		39 81
Arlington, Neb.....	\$ 18 35	3 36
Gasconade Co., Mo.	100 00	70
Connecticut		31 00
Kanawha Co., W. Va.		15 06
Long Island, N. Y.		45 55
New Bradford, Mass.		1 86
New York, N. Y.....		10 00
Rhode Island		150 00
St. Louis, Mo.....		48 50
Shelby Co., Ala.....		
Tirzah, Waxhaw, N.C.		
		<u>\$244 44</u>
On Donation Ac- count		268 35
		<u>\$512 79</u>

From Home Agencies and Included in Home Agencies Receipts

Donations from Auxiliary Bible Societies:	
Ladies' Bible Society, Johnstown, Pa.....	\$100 00
Pennsylvania Bible So- ciety	663 50
Gifts from Churches.....	118 96
Gifts from Individuals.....	331 42

RETURNS FROM SCRIPTURES DONATED

Berndt, Alfred, Fox Chase, Pa.	\$ 17 83
Board of National Mis- sions, Presby. Church,	
U. S. A.....	34 03
Caskey, Herbert K., Ash- ville, N. C.....	33
London Missionary Soc....	967 50
	<u>\$1,019 69</u>

RECAPITULATION

Legacies	\$ 8,015 11
Annuity Gifts	41,910 00

MISCELLANEOUS

Annuity Dept.	\$ 91 64
Appeals	5 06
Bible House Rentals....	9,747 80
Bible Society Record....	7 00
Diffusion of Information	25 98
Funds for Transmission..	135 00
Gifts for Distribution to the Blind:	
From Individuals.....	1,959 50
From Churches	89 00
Gifts from Churches.....	5,975 95
Gifts from Individuals...	10,427 04
Income from Available Investments	31 73
Income from Legacies and Gifts, Trust Funds....	2,577 35
Manufacturing Credits...	248 92
Scriptures to the Blind..	1 24
Special Annuity Income and Expense	411 00
Trade	511 00
Trust Funds Permanent, General Purpose	1,500 00
Trust Funds Invested....	500 00
	<u>\$34,245 21</u>
Total Cash Receipts..	<u>\$102,667 01</u>

CASH STATEMENT FOR JULY, 1929

GENERAL CASH STATEMENT

RECEIPTS

Balance from June, 1929.....	\$72,188 82
Gifts from Auxiliaries.....	268 35
Auxiliaries	244 44
Trade	511 00
Scriptures to the Blind.....	1 24
Manufacturing Credits	248 92
Annuity Account	41,910 00
Bible House Rentals.....	9,747 80
Gifts for Distribution to Blind.....	2,048 50
Gifts from Churches.....	5,975 95
Gifts from Individuals.....	10,427 04
Bible Society Record.....	7 00
Special Annuity Income and Expense Acct	411 00
Funds Received for Transmission.....	135 00
Trust Funds Permanent—General Purpose..	1,500 00
Trust Funds Invested.....	500 00
Home Agencies	16,964 21
Appeals	5 06
Diffusion of Information.....	25 98
Income from Legacies and Gifts — Trust Funds	2,577 35
Annuity Department	91 64
Income from Available Investment.....	31 73
Legacies	8,015 11
Returns from Scriptures Donated.....	1,019 69
	<u>\$174,855 83</u>

DISBURSEMENTS

Bills of Exchange.....	\$10,186 38
General Salaries and Expenses.....	5,702 97
Treasurer's Office—Salaries and Expenses..	3,630 93
Bible House Expenses.....	3,486 40
Appeals	2,362 21
Diffusion of Information.....	7,789 74
Annuity Department	22,665 10
Bible Society Record.....	17 49
Cash Reserved for Publication Department..	36,261 54
Home Agencies	12,699 57
Foreign Agencies	1,996 06
Funds Received for Transmission.....	1 06
Special Annuity Income and Expense Acct	124 25
United States Trust Co.—Trust Funds.....	2,000 00
Blind Fund	26 52
Annuity Account	50 00
United States Trust Co.—Annuity Account..	22,000 00
Miscellaneous Home	157 68
Miscellaneous Foreign	89 00
Church Budget Costs.....	801 90
Legacy Expenses	78 00
Library	3 00
Legacies	1,000 00
Income from Legacies and Gifts — Trust Funds	1,136 06
Income from Available Investments.....	82 96
Plate Account	18 53
Translation and Revision.....	500 00
Balance to August, 1929.....	43,988 48
	<u>\$174,855 83</u>

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from June, 1929.....	\$12,833 98
Transferred from General Cash.....	36,261 54
	<u>\$49,095 52</u>
Publication Department	\$16,799 78
Balance to August, 1929.....	32,295 74
	<u>\$49,095 52</u>

Total Cash Balance.....\$76,284 22



An Income Assured... The Bible Befriended

What is an Annuity Bond Agreement?

An Annuity Bond Agreement is a legal contract in which the American Bible Society binds itself to pay to

Are the holders of Annuity Bond Agreements satisfied with them?

The fact that hundreds of Annuitants take out additional Agreements every year is a certain evidence of

What Advantages do Annuity Bond Agreements have over many forms of investments?

(a) Permanency:

Unlike bonds, callable stocks, mortgages, and other forms of investments, an Annuity Bond Agreement never

Has any Annuitant ever lost money through an Annuity Bond Agreement?

No. The American Bible Society takes great satisfaction in the fact that during the eighty years in which it has been issuing Agreements every payment has been

Do men of recognized business ability secure Annuity Bond Agreements from the American Bible Society?

They do. The Annuitants of the American Bible Society include not only people of modest means, but individuals of large wealth who have taken out Annuity Bond Agreements to the amount of

Are Annuity Bond Agreements recommended as a source of income for widows and persons unfamiliar with financial matters?

Most heartily. The Society's method of handling its funds, the nature of its investments, the character of the American Bible Society, and its strong financial resources unite in making

What will money invested in Annuity Bond Agreements eventually accomplish through the American Bible Society?

The service rendered to the cause of Christ through the American Bible Society is too varied and comprehensive to be condensed into a short paragraph. The function of the American Bible Society is to

The complete answers to the above questions, as well as answers to twenty additional questions regarding income and befriending the Bible, appear in the booklet "Bibles and Bonds." Send for Booklet 62K.

AMERICAN BIBLE SOCIETY

BIBLE HOUSE, ASTOR PLACE
NEW YORK, N. Y.